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Synopses of Important Articles.

The Old Testament and Our Lord's Authority.* The question involved here is one that must be met and settled without delay by the believers in Jesus Christ. Varying conclusions have been reached by those who have considered His expressions regarding the Old Testament in their necessary relation to His nature and person. It is proposed to consider them in connection with a class of facts which come still better within our own sphere; namely, His work for man. Christ's saving work consists of what He has done and the example He has set, this latter including His teaching, which shows us His mind and how to follow Him. In order to maintain the place of Christ as our teacher in that sense which peculiarly belongs to His saving work, we must be careful to assert the resemblance which exists between His own ways of knowing and the knowledge He imparts to us. We had as well deny the correctness of His knowledge as deny that it is human. This is recognized in regard to His strife with evil, His temptation and His growth in obedience, "learning" it "by the things He suffered." Now is there any similar relation between Him and ourselves in the intellectual life? Is His conquest of error and His acquisition of truth of so wholly different a nature that, while in the moral life He is not ashamed to call us brethren, in the intellectual He is not our brother, but something infinitely above us? Such a position divides the constitution of His humanity, making part less human than the rest. It also separates faculties which are inseparable. The intellect and the conscience move not in parallel lines but in woven strands. He must have struggled toward knowledge as toward the establishment of character. Is it objected that as the Lord's moral life was confessedly perfect, so must His intellectual illumination be perfect also? His moral life was perfect but only in quality, not in quantity; moral problems occur to-day to His followers which never presented themselves to Him. So is His knowledge not perfect in point of volume and contents, but a perfect intellectual attitude, according to the general conditions of humanity, toward His whole environment spiritual and sensible. The perfect attitude of the intellect is not merely consistent with the limitations in knowledge which the character of man's state involves, but actually requires them. Christ had the perfect intellectual attitude. Granted that He was not omniscient, what reason for imagining Him endowed with knowledge which would have been useless for His blessed work and which He gives no sign whatever of possessing? You cannot separate this knowledge and say it was religious and hence He must have known the truth about critical questions of the Old Testament. He took the perfect intellectual attitude toward this Scripture—an attitude of reverent freedom. Scientific knowledge of authorship and date are like scientific knowledge of astronomy and geology—matters with which He does not deal. Thus we consider this problem from the moral side and find that our Lord is pledged to no belief which Old Testament criticism of the day calls in question.

This article must be read in detail to grasp its subtle and yet most comprehensive argument. It is one of the freshest and strongest presentations of the question that recent years have seen.

*By Canon Richard Travers Smith, in *The Expositor*, Aug. 1890, pp. 81-101.